

The Principia.

NEW-YORK SATURDAY, MARCH 10, 1860

IS SLAVEHOLDING INHERENTLY SINFUL?

In the African Repository for 1834, Rev. ROBERT J. BRECKENRIDGE, (now D. D.) said

"Just not moral? What does it whether my pockets are picked, or the contents of my bank taken from me? What matters it whether my horse is stolen, or the value of him diminished by a bad sale? Or, because of violating the rights of masters, and depriving them of their property in slaves? And will some counsel that there be anything in which a man has no claim so perfect as a right of property, as in his own limbs, horses, and goods? Can men so fully, The man who cannot see any inconsistency between domestic slavery, as it exists among us, and the foundation principle of taking by force that which is not ours, has simply no moral sense."

Such were the utterances of a distinguished Southern Clergyman, almost, or quite simultaneously, with the discovery of certain Northern Quergitens, that slavery is not inherently sinful, is not *in per se*, is not *malum in se*, and 'may exist without violating the Christian faith, or the Church,' and the consequent onset upon 'modern abolition' as a heresy and a manifestation of an anti-Christian spirit, because, in the language of Grotius, of Edwards, and of the Presbyterian Church, of the United States, in 1794, it denominated slaveholding, non-stealing.

The Northern expositors of Scripture, unhappily, have attained ascendancy over the National mind, Northern and Southern. The results we now witness. They are before the world, in the Border Ruffianism of Missouri, in the Dred Scott decision, in the Fugitive Slave Bill, in the attempt to revive the African Slave trade, in the demand of a Federal slave code for the Territories, in the attempt to procure a decision of the Federal judiciary annulling the emancipation laws of the non-slaveholding States.

Let all who cannot see the inherent sinfulness of slavery, take notice of the estimate that Dr. Breckinridge makes of their "moral sense." And let them be assured that men of common sense, everywhere, whatever they may say, or neglect saying, cannot, and do not dissent from the verdict of Dr. B.

Is Slavery preferable to Freedom?

The N.Y. Herald in commenting upon the late speech of Mr. Seward in the Senate, says:

"In truth, Mr. Seward's classification of 'capital States' and 'labor States' is the reverse of the fact. It is in the Northern States that capital is rapidly reducing the free laborer to a condition of degrading servitude. Mr. Seward appeals to the people of Massachusetts, the State which produces the most of the cotton goods which are sold in London (New York, and the millions of Pennsylvania). Let them speak. Let them tell how they have to maintain their unequal contest with capital. Let the union protesters, the strikes immemorable, the processions of starving workmen through the streets, speak for them. Listen to the cries of the shoemakers of Massachusetts, that at this very moment are ascending to heaven against their oppressors. Hark to the whispered injunction of the mother to her dying son, whisper, carried in the falling death-rattle of the Pemberton mill: 'Hush, my child' would you deprive your mother of bread?"

In the truthful comparison of the two social systems it will be seen that the free laborer of the North has no claim upon the sweat of the brow of the slave, but upon the sweat of his brow, pressed forth by hunger; that capital is in possession of the land, and when it has done with the worker, or his youth or health fails him, it dismisses him to die in poverty and neglect. On the other hand, an inferior race in the South has a claim upon both capital and the land, which must be satisfied while life lasts. The result of these two systems is that the one degrades the laboring portion of the superior, and the other elevates the inferior race.

If the words have any meaning, or if the logic has any relevancy, the *Herald* intimates that the free laborers of the "Northern States," would be improved by being made slaves. If this doctrine prevails, and in connection with the plea

that slaveholding is innocent when practiced for the good of the slave, then the enslavement of the Northern laborers, may, ere long, be accounted innocent and even praiseworthy. To this goal, inevitably the dominant political and ecclesiastical influences of the country are tending. And all the laboring people of the North have to do, to ensure the consummation foreshadowed by the *Herald*, is to continue giving their confidence and support to such ecclesiastical and political leaders.

In another view the *Herold's* logic falls wide of the mark. The Northern capitalists, whom he represents as oppressors, are like the *Herold* in league with the slave power, or looking with indifference upon their oppressions, pledging themselves to let it alone in the States where it exists.

On "Northern laborers." It deserves to say, whether they think themselves worn off time the slaves, who can hold no property, who can have no access to the Courts, and who would be shot down without ceremony if they should assemble to devise means of redress.

RAFFLING IN A CHURCH.—They seem to make the world work for the Church again, this strategy for California. For the aid of Grace Church, San Francisco, the publishers got up a raffle, which yielded \$5,000, and will follow it up with a ball, and other similar attractive means of money-raising, until \$45,000 necessary funds are raised. We learn from the most reliable authority that the Church in Sacramento, in order to raise the needed first had a lottery, then a ball in the theatre, and being still minus about \$20,000, they wound up by "bucking the tiger." It can hardly be said that "the children of this world" are ahead of the episcopal.—*N. Y. Christian Advocate.*

"Bad enough, be sure!" But how does it compare with the practice of building churches, and supporting preachers with the price of unpaid labor, enforced by the law? Where is the San Francisco Church "ahead" of the Tract Society and Missionary Boards that bow down to slavery, in order to get funds, wrung from the sweat of unpaid laborers? If the end sanctifies the means, in the one case, why not in the other?

It is worse to gouge than to rob, "a ball in a theatre" more than a slave auction, or the daily whippings on a cotton plantation than the daily whippings in San Francisco. "The *peco*" did any of "the parishioners" sell their own daughters or wives into the seragios of profligates? In a country where all these things are done, daily, without ecclesiastical censure, and even under the pretense of Scripture authority, patriarchal rule, and apostolic sanction, what good can it do for *us* to be like the N. Y. *Christian Advocate* to utter words of reproach? Is not time to inquire where the funds of the Methodist Episcopal Book Room came from—by what appliances, and by what means? Is not the time to inquire into the complexity, they were drawn and are still drawing into the coffers of the establishment? Before New York religion can pull the mote, it should pluck out the beam.

SPURGEON'S WORKS TO BE EXCLUDED FROM THE SOUTH.
—*The North Carolina Presbyterian* of Feb. 18, has the

following paragraph on the renowned London preacher:

* A TIMELY WARNING.—Spurgeon writes to the *Watchman and Reflector*, a Baptist paper in Boston, that he abhors American Slavery, and would as soon fill his shop with a thief and a murderer as with a slave-holder. He gives notice that he will hereafter embrace every fitting occasion to denounce in his sermons the abominable institution. This warning will have one effect at least: It will certainly stop the sale and reading of his publications in the South."

Notwithstanding all the care Sheldon, Blakeman & Co. have taken to eliminate anti-slavery ideas from Spurgeon's works, that they might sell at the South, they are to be placed, after all, on the proscribed list.

Since the above was in type, we have found the following which purports to come from the *Mail*, Montgomery, Alabama:

SPURGEON'S SERMONS.—A BONFIRE.—A gentleman of this city requests us to invite, and we do hereby invite, all persons in Montgomery, who possess copies of the Sermons of the notorious English Abolitionist, Spurgeon, to send them into the jail yard to be burned on next Friday, (this day week). A subscription is also on foot, to buy of our book-sellers all copies of said Sermons now in their stores, to be burned on this same occasion.—*C. N. Herald.*

We should like to know, if any one can inform us, what was the commencement of this movement at the South for excluding the Christian literature that condemns slavery? Did the idea originate at the South? Or at the

North? Is there any evidence that such exclusion was demanded at the South, until the process of expurgation and publication had been commenced by Tract Societies and publishers at the North? Until that time, did not the works of Wesley, Adam Clarke, Cooper, Montgomery, &c., unmitigated and unquestioned, find circulation at the South? We are under strong impressions that they did and that the first less than triumphantly cited by Methodists and Presbyterians, in proof of their boldy of the above question, tend to prove that freedom of speech and of the press existed at the South. Bifurcal defences of slavery have been made to have been a New Englander's work; but we have no such books, and newspaper standstill against the slave-trade—We believe that, at a general Congress, would compromise the North has led the way in prohibiting the sale of the condoning and expurgations of Southern literature.

Uncle Testimony

W. were "led" there. *The American Baptist* is this once protesting against the disunionists if Abolitionists by the N. Tribune, on behalf of the Republican party. *The American Baptist* has also another editorial, commencing with just as voracity upon some of the utterances of Cassius M. Clay, as the Clapper has done. After quoting from Mr. Clay's speech the paragraph in which he declares that, in case of a struggle between the whites and the slaves, he would take sides with the whites. *The American Baptist* says:

"Mr. Clay has made many serious charges against the pro-slavery Democracy but we challenge him to point out in any of their speeches, a passage more abhorrent to religion, reason, and the common sense of mankind, than the sentiment avowed in the above extract."

After quoting Mr. Clay's political platform, including his ten disclaimers, *The American Baptist* says:

"On such a platform as this, we must confess the value of a choice, between a Republican and a Democratic President, would be exceedingly small."

In reference to the political tactics of the *N. Y. Tribune* the *American Baptist* says:

"It is very natural for politicians to make their platform as wide as possible, in order to combine all the elements that can be brought to operate in the direction they desire. But we think Republicans will gain very little, in the end, by the disclaimers to which they are driven by the taunts of the Democrats. In the first place, they will obtain no credit with slaveholders, who are the only persons to whom the disclaimers of Republicanism is the abolition of slavery. Nor will the disclaimers improve their position at the North, where it is manifest that the real bone and muscle of the party consists of those who are anxious to see the extermination as soon as possible. Wherever the Republican party is in the watch-tower of advance, becomes the watch-tower of retreat, its most efficient forces will withdraw and rally under another banner. Except as the opponent of Slavery, the Republican representative of no distinctive principles will count as a diviner of

We rejoice to record another Obolensky contribution to the

We rejoice to record another Church testimony against the sin of slaveholding.

Resolutions on Slavery adopted by the Third Congrega-
tional Church, Bangor.

(Of which Rev. Professors Geo. Shepard and Samuel Harris, of the Bangor Theological Seminary are co-authors.)

The following resolutions have been adopted by the Church, expressive of the sentiments of the Church on the subject of slavery.

Resolved, That the holding of human beings in bondage as slaves, and treating them as property, is contrary to the law of God, and the spirit of Christianity.

Resolved, That every person sustaining the legal relation of a master to a slave, who claims that a slave is rightfully his property, and uses him as an article of property for his own gain, freely giving his support and consent to the system of American slavery as good and right, is guilty of conduct incompatible with the religion of Christ, and is not entitled to Christian fellowship, nor to recognition as a Christian minister.

Resolved, That every person claiming to be a Christian minister, and not sustaining the legal relation aforesaid, who preaches that human beings may rightfully be held as property, and that the system of American slavery is justified by the Bible, and ought to be perpetuated and extended as a beneficial system, is not entitled to recognition as a Christian minister.

Resolved That every person claiming to belong to the

Christian Church, who intentionally gives his influence to sustain the system of American Slavery, furnishes moral evidence of possessing a spirit not in accordance with the mind of Christ.

M. T. SHERKEY, Scribe.

Bangor, Feb. 22d, 1860.—*Bar. Gov. Waig.*

DEATH OF GEORGE LYNN.—On the morning of Feb. 27, Mr. George LYNN, of Plainfield, Ct. was found on the scaffold in his lane, with his neck broken. He is supposed to have fallen from one of the beams. His age was 70 years.

We have long known Mr. LYNN as an honest Christian reformer, and a liberal membership to congress of Christian temperance, anti-slavery, Christian missions and spiritual aid.

RESPONSE OF NAVALIES.—The morning rain and stormy weather of the past week, have rendered any navigable streams, and the watermen, who with their steam and sail craft, have hitherto aided all the Westerners engaged in repairing for Spring business, are now ready to get to work with a will. We may, therefore, expect a renewal of activity in freights within a few days.—*N. Y. Trib.*

News of the Day.

The Cuban Slave-Trade.

Mr. Maynard, of Tennessee, some days since offered a resolution in the House of Representatives, directing an inquiry into the expediency of negotiating a treaty with Spain which should establish reciprocal free-trade, and permit "the unrestricted inter-traffic from one country to the other, of all persons who may be so disposed."

The *National Era* directs attention to the peculiar phraseology employed, and says it was obviously designed to reestablish the *Slave-trade* between Cuba and this country. The *Era* says:

"We regard this proposition of Mr. Maynard, to open our Southern ports to the introduction of slaves from Cuba, as the most adroit move that has yet been made in that direction. If anything could induce Spain to grant reciprocity of legitimate commerce, it would be this scheme for reviving the *Slave-trade* through Cuba. The price of slaves in that island would at once rise fifty per cent., and the traffic with Africa would receive a new impulse. The Spanish officials are known to derive a large revenue from conniving at the *Slave-trade*; and the Queen, even, is said to participate in its profits. Whatever increases this detestable commerce, diminishes, to that extent, whatever is to be gained by the sale of *Spain*. We must find favor with a corrupt despotism like that of *Spain*."

Mr. Maynard certainly contrived to conceal his real object very effectually from the knowledge of the public. There are few objects of more importance than the establishment of more liberal commercial relations than now prevail with the island of Cuba. The Spanish Colonial tariff excludes entirely a large amount of valuable products which would otherwise go from this country;—and our people would be very glad to receive the productions of Cuba in return. If our Government would direct its efforts vigorously to the accomplishment of that object, instead of fastening its labor in fruitless endeavors to purchase the island itself, it might accomplish something which would prove of substantial value to the country.

But it is quite idle for Mr. Maynard, or anybody else, to hope to smuggle through Congress the reopening of the *Slave-trade*, by any such movement. Every step in that direction only renders more absolutely certain the *Slave-trade* overthrow and extinction of the political party which shall give it any countenance or support. The people of the country have entered a great deal, and are probably prepared to concede a good deal more to the opinions and feelings of the advocates of Slavery,—but the reopening of the *Slave-trade* directly or indirectly, is something which they will never tolerate. *N. Y. Times.*

Letter from Hayti

CONTINUATION OF THE JOHN BROWN EXCITEMENT—INTERNAL IMPROVEMENT.

Advises from Hayti to the 18th inst. are as usual. Subscriptions 1 and of the widow of John Brown continued to be made, and the Freemen of the Island had taken hold of the work.

Fountains and churches were in process of erection and repair in various parts of the Island. The work in the United Church at Gonaves was to be resumed. Half of the expense of these improvements, which it was estimated would cost in the aggregate \$110,000, was to be borne by the Government, and half by the residents of the various localities. The Government has erected twenty-four cotton mills in different parts of the country.

A line of steamer has been established between Port au Prince and Liverpool. The first steamer of the line was expected at Port au Prince about the 15th of February.

The emigrants who recently left New Orleans for Hayti, had arrived at St. Mark, in the department of the Artibonite.

Capture of a Slave.

Boston, Tuesday, March 6, 1860.

The Bark Isma, at Salem, from St. Helena, Jan. 24, reports the arrival there of the British steamer Triton, with a Spanish slave, with 600 negroes on board.

Virginia on the Southern Conference.

Richmond, Tuesday, March 6, 1860.

The Senate today rejected the minority report favoring a Southern Conference, and agreed to the minority report adverse to the Conference. The House has not yet acted.

CONGRESS.

SENATE, March 6.

The Vice-President laid before the Senate a certified copy of the Kansas Constitution, received from the President of the Constitutional Convention.

Mr. Mason, of Virginia, (Dem.) stated that the Sergeant-at-Arms had arrested Thaddeus Hyatt, and moved that he be now brought before the bar of the Senate, and asked first, what excuse he has to offer for refusing to obey the summons of the Committee of the Senate; and second, whether he is now ready to answer, and that he be required to answer such questions as may be propounded by the Committee, in writing and under oath. Mr. Hyatt was brought in.

Mr. Hale, of New Hampshire, (Rep.) moved to amend the first interrogatory by substituting the word reason for excuse. Mr. Hall said he believed the Senate had no right to send for this citizen, and believed he had a valid reason for not coming.

Mr. Saulsbury, of Delaware, (Dem.) said the questions were in the usual form propounded in the Courts of law. Mr. Hale said that was the mistake, to act as though this was a Court of plenary powers.

Mr. Hale's amendment was lost, by yeas 12, ayes 42.

Mr. Hale moved, in addition, that the Sergeant-at-Arms allow him full opportunity to consult with counsel.

Mr. Mason thought this was unnecessary. The privilege would be allowed him.

Mr. Hale withdrew his amendment.

Mr. Mason's motion was then adopted, by yeas 49, ayes 6.

The yeas were Messrs. Bingham, Dunklee Hale, Sumner, Wade and Wilkinson.

On motion of Mr. Mason, it was ordered that Mr. Hyatt be retained until the custody of the Sergeant-at-Arms, and be given until 2 o'clock Friday next to answer the questions propounded.

NEW YORK LEGISLATURE.

Senator Hammond introduced a bill to facilitate the punishment of persons guilty of violating the Excise law. It is Senator Hammond's bill only by adoption, as is evident by the fact that it comes to the clerk's desk in a strange handwriting, as Powers used to say, and still retains the private note which accompanied the bill to Senator Hammond for periternity. The Senator has evidently been studying to find out what it is, but has finally given up in despair, and sent the original manuscript to the Committee to run and wine, for them to decipher, if they can. It is not the first time;—it is, Senator H.—that an article has been put in circulation unread, merely upon the reputation of a name. As I have had some experience of the shirgraphy of the author, I have been able to decipher what are the provisions of the bill.

All Buses will be granted during the months of March and April only, and shall take effect the first of May.

existing for one year, and no longer. Any license granted, except in the months named, to be invalid.

2 Every license shall specify the precise place at which liquors shall be sold, and shall be free of effect else where.

3 The license shall be posted in plain sight in the place where the liquor is to be sold, and drunk. All sales in any other place or on a vessel, shall be a violation of the license.

4 Any attempt, or endeavor, by the holder, shall subject the holder of the license to punishment for forgery in the second degree.

5 Any person who, under the penalty of any fine imposed by the Senate for a violation of the license law, or for a violation of the State or National law, has been convicted of the same, shall be liable to the penalty of the County Treasury, the whole half to the individual who has the right to sue, and the other half to the County Treasury.

Gertrude Smith's libel suit.

The Fifth Avenue Vigilance Committee, (Organized in October last, published a slanderous Manifesto, naming a number of prominent citizens, of complicity with murder and treason in reference to the Harper's Ferry affair. Among others, they mentioned Gerrit Smith.

Although our informant considered him made to take action in the premises, but having received his law, he has commenced legal proceedings against the publishers. In reply to Mr. C. M. Allen, through his law at Mr. Smith, calling on him for redress, Mr. Allen has written the following extraordinary notice:

New-York, Feb. 18, 1860.

"I, M. MILLER, Esq., of New-York, do hereby receive power of attorney of the 18th inst., compelling me to defend you, either in law, or in the name of his name, as a publication by the New York Vigilance Association in October last, and although the publishing of my name to that document, was an unwarrantable liberty, for I never signed it, nor authorized any one to sign it for me, yet, as I did not contradict it at the time, I can hardly set up this plea now."

"I have been disappointed in seeing Mr. Watts Sherman deny, but you shall hear from us early next week."

"I am, Sir, your most obedient servant, ROBERT PHILLIPS."

The following are the names of the responsible members of the Committee, viz:

Watts Sherman, James Lee, Algernon S. Jarvis, B. M. Whitlock, Charles A. Lamont, John Wolfe, Samuel E. Burlew, George F. Forrest, N. W. Chatter, Arthur Leary, George C. Collins, James O'Connell, B. N. Fox, John M. Keweenaw, Thomas F. Young, John S. Higgins, Isaac Townsend, Stephen J. Benson, John C. Cochran, Stephen J. Livingston, J. T. Sullivan, Benjamin H. Phelps, Moses Taylor, Royal Phelps, E. K. Abbot, Win. T. Coleman, John T. Apple, George Green, John W. Culbert, Henry Yelverton.

The N. Y. Evening Post, says,

"As there were thirty members of the Committee, all abundance able to pay, Mr. Smith should be very dangerous, will receive about \$150,000—a very snug sum. He is as ready, and with his well-known benevolence, he will of course, appropriate this large sum, until to some one of the many phalanx the objects to which he is devoted. A part will perhaps go to the Temperance Society, but the greater part, we have no doubt, would be expended in the rescue of our slaves, or in the establishment of a free Africanian, from somewhere outside of our borders. This will be making use of the name of the Committee, in a way not known to their tale, but it will not be the first time that a name has been made to do good against their will. Thus far, the Committee have not accomplished anything, and if, through the intervention of Mr. Smith, they should be made successful in obtaining more than one thousand dollars, they will have made a great gain."

Mr. Smith, then, it seems, claims of the slanders fifty thousand dollars each.

On the 30th, March 5, 1860.

On Thursday last, while three men were crossing the Big Vermilion River, thirteen miles south of Ottawa, their wigwag overturned, and three of the occupants, named Proper, Drake and Hall, were drowned. Only two of the bodies have as yet been recovered.

John B. Brown, a son of the notorious Parson Brownlow, killed a fellow student named Reese, at Emory and Henry College, in Virginia, a few days since, in a fight.

MORE MUTILATION OF TRACTS.

The *N. Y. Independent* has done a good work, by dragging to light an other shameless trick of the American Tract Society, in Nassau Street, New York. The subject of this mutilation, is Leigh Richmond's tract, *The African's scream*.¹ This, following a previous and justifiable one pointed out by *The Independent*.

Page 2 of full grid of an apparatus of instructing a native African, how his writings and injuries laid out, called out to him and women (the negroes, who I often read, had been the aggressors). At the appointed hour my African slave, says:

The treatment of the work in brackets and substitutes the word African for Negro.

Page 6. When he was good, I thought within myself, God had indeed bestowed on him the blood of his Son, and of every kindred, and tongue, and people and nation. [If any of them first seasons are devoted to earthly slavery, through the word and service of him, yet, blessed be God, some amongst them are, through Divine grace, called to the glorious liberty of the children of God, and so are redeemed from the slavery of him, who takes so many captives at his will. It is a happy thought that Ethiopia shall soon stretch forth her hands unto God.]

Here the tract omits the words in brackets. The original narrative proceeds with some general thoughts on the worth of an immortal soul, and then continues as follows: [Too often have we been obliged to hear what is the price which avarice, unfeeling avarice has affixed to the body of a poor negro slave: let us now attempt, while we pursue the foregoing narrative, to meditate on the value which Infinite Mercy has affixed to his soul.] Not many days after the first interview,² etc.

The tract, page 6 omits the words in brackets. On the same page of the tract is a sentence beginning, "As I pursued the meditations which this magnificent and varied scene excited in my mind," etc. This, in the unabridged form as written by the author, is immediately preceded by the following paragraph, no part of which appears in the tract:

[This Negro Servant then occurred to my mind. Perhaps through him, some of these ships are bound to Africa, in quest of that most infamous object of merchandise, a cargo of black slaves. Inhuman traffic for a nation that bears the name of Christian! Perhaps these very wares that are now dashing on the rocks at the foot of this hill, have, on the shores of Africa, borne witness to the horrors of forced separation between wives and husbands, parents and children, torn asunder by merciless men, whose hearts have been hardened against the common feeling of humanity by long custom in this cruel trade. Blessed are the merciful: for they shall obtain mercy.³ What shall the endeavors of that truly Christian friend of the oppressed Negro be crowned with success, in the abolition of this wicked and disgraceful traffic?⁴]

To the narrative the author subjoined fourteen verses under the title of "The Negro's Prayer."

The alterations of these in the tract, where it appears as "The African Servant's Prayer," are significant. In the author's edition we read:

"I was a helpless Negro boy,
That wander'd on the shore;
Thence took me from my parents' arms,
Who saw their child go more.
And yet the lot which seem'd so hard,
God's faithful slaves did prove:
For I was carried far from hence,
To learn a Savior's love.

But in the tract—

"I was a helpless negro boy,
And wander'd on the shore;
Men took me from my parents' arms,
I never saw them more.
"But yet my lot, which seem'd so hard,
Quite otherwise did prove.
For I was ransomed far from hence,
To learn a Savior's love.

The unabridged tract is—

"Mine was a wretched state exposed
To men and angels' view

A slave to man, a slave to sin,
A slave to Satan too.

"But if my Son hath made me free,
They am I free indeed;
I from powers of darkness, sin and hell
Thy love, my soul has freed."

The tract omits the first verse, and makes the last complete verse—

"My soul is ransomed from the chains
Of sin and Satan's blood."

Family Miscellany.

THE CLOUD PRIND

BY MARY L. BOOTH

Sometimes I dream, in the faint night,
Of a friend that is all my own;
Or I think that the world is my friend,
Upon me, and all mine.
I do not want to number thee number one
On the field that the world calls mine;
Through grass and through sunbeams, through shadows and through light,
Thou brightness is ever the same.

We live for the soul, and it hears us all high,
For a day, in its triumph and
With flowers, and music, and light and joy,
It worships the world's risen star:
It worships the outshining, the radiant glance
That seeks not the diamond mine,
And turns, if it does not choose it, by chance,
To seek at some newly-found shrine.

It gives us no hush, when we hunger for bread,
And it plays us a crown of thorns,
Give, give, the leech eases to the aching head,
Or we laugh your past bounties to scorn.
Go, read from the Holy of Holies the tale
That has shadowed the hopes and the fears,
And wave from the heart's deepest anguish, a tale
To pleasure our critical ears.

But the Friend in the cloud needs never a word,
The mystical thought to reveal;
Glance answers to glance, and the heart's depths are stirred
With the love that the lips would conceal;
And knowing she trusts, and trusting she loves,
For the spirit and not for the deed,
With a love that the angels might breathe from above,
To answer the soul's deepest need.

I wake, the beautiful dream has fled,
And the friend has vanished in air;
But somehow I know she is waiting for me,
Somewhere, but where, Oh where?
Shall I not meet with her, face to face?
Will she not answer my call?
The wild voice breathes from the distant space,
'What matters! thou knowest all!'

SELECTION.

NEWTON'S PRINCIPALIA.

Great Newton's self, to whom the world is in debt,
Gave to School Mathematics, his Alphabet;
But quickly wise that his Teacher grown,
Discarded properties to her unknown
Of a *plus* *minus* minus, learned the use.
Known quantities, from unknown a place,
And made no doubt, to that Old Dame's surprise,
The Christ-Cross bore his Ladder to the sky.
Yet, whatever *or* *Gal* mathematicians say,
Her Lessons were his true Principia!

CHARLES LAMB.

For The Principia.

SEWING SOCIETIES

Associated female art for beneficent purposes, like all other agencies employed for eliciting public good, has ever its full list of prejudicial and opposite to its center.

The Sewing Society is an institution adapted not only to promote an outward good, by applying its energies to some great cause, but it has its reflex influence, extending the individual heart, and adding in a noble way the hopes and hearts of many a social hearth.

How the little faces, in their innocent glow with beautiful emotion as they are allowed to contribute their share to the treasury by some act of self-denial, trying to do that mighty in its power to elevate the soul, and give a noble impulse to

that budding life. The little ones who now live and remember the "Home for the Friendless," who care more for the poor than for a stick of candy, who choose to give their pennies to the missionary cause, such are the ones to carry forward the great national enterprises of the age, when those now strong have been reared from the food.

The Christian, neither who will some self-sacrifice, some extra labor, some to leave, for a few hours, her own loved work life, but her best gift, some where, some many interests and so many many things, to her, "extending great reward" in the many circumstances that "she can give what she can." And, but, the widow's mite, be the good, what she can.

For which they also expect to have labor of love, there is no doubt, their good works, and again what they intend they get only done, and so, but straight through to appear. They are to be divided into two classes. The first, a very small class, are serious, good people, who, seeing some useless arising from the institution called Sewing Society, and bearing real abuse, and so, keep aloof, showing to give their mite, in a more quiet, unassuming way. We hope they do give it, we know some of them do, and in Christianity, clearly we will thus presume of the rest. But the large class of workers are those who never give, who never work for others, who care only for themselves; poor selfish souls. They stand reproved, condemned by the busy fingers that with their silent needle, year after year, send forth, this way and that, hundreds of dollars worth of clothing for the poor. Perhaps the limited toil, worn fugitive has shared their blessings, or per chance, the weary, and heavy-laden Western missionary has, by their timely aid, been enabled to hold out to the perishing, the bread of life, another year.

Many orphan children, rescued from the maws of city life, have gone forth to a Christian home, in the more favorable atmosphere of rural country influences and surroundings, clad in coats and garments thus furnished.

We will not say that no evils have been found connected with the operations of the Sewing Society, but we do say, that they have been greatly magnified, and that they are not necessary evils. There is a cure for each, and that it may be applied to the great good of society in general, is our earnest conviction.

Let us notice and weigh some of the objections urged. Whatever objection is proposed, meets opposition from some quarter. When the "Home" is mentioned, a ready answer comes to us in this form, "Is not the city of New York able to take care of its own poor? Must the country support the city pauper?" Very plausible! But does it come from a sincere duty doing, duty loving heart? If the missionary cause is urged, the reply is, "Why do you not sew for the Home?" or, "Why do you neglect the poor at home to go abroad with your charities?" If you will work for our town's poor, we will perhaps give you a sixpence, or a pair of old shoes." To all such women we answer, join our Society, and you may have an opportunity to cast a vote in favor of any object you prefer. The object that best suits us, will be the one decided upon. This silence, if it does not persuade.

Another objection generally found among the interesting class of men that occupy the stores and work shops and hang about the post office, is, "We don't know about letting these women have money for their sewing societies, we think they had better be at work at home, we think the Sewing Society a mere old woman's gossiping club." This we consider is not, and need not be true, our rules require reading and profitable conversation, and forbid idleness.

The most weighty alone, at teaching to the Sewing Society must be overlooked, and that is the upper table. "Mrs. A. lives in a great house, and has help, her parlors are for her, and glass and silver beautiful, she has silver forks and tea spoons, we have not any of these things, we should be ashamed to have the Society see our old blue dishes, and rag carpets, and tin and pot, and calico table cloth, and we will not go!" The Society shall not meet here!" So says *Prudence*. And what says *Evelyn* in answer?

"Mrs. B. had Society last winter, and she had five kinds of cake, three kinds of pie, honey, cheese, pickles, preserves, bread, and it was too much! I don't approve of Sewing Societies, they can't go on any more."

The evils here enumerated are, would it be real, but they are not necessary or injurious. The Christian woman should set aside, on such occasions, all those luxuries that the poorest member of the Society can not afford; she

